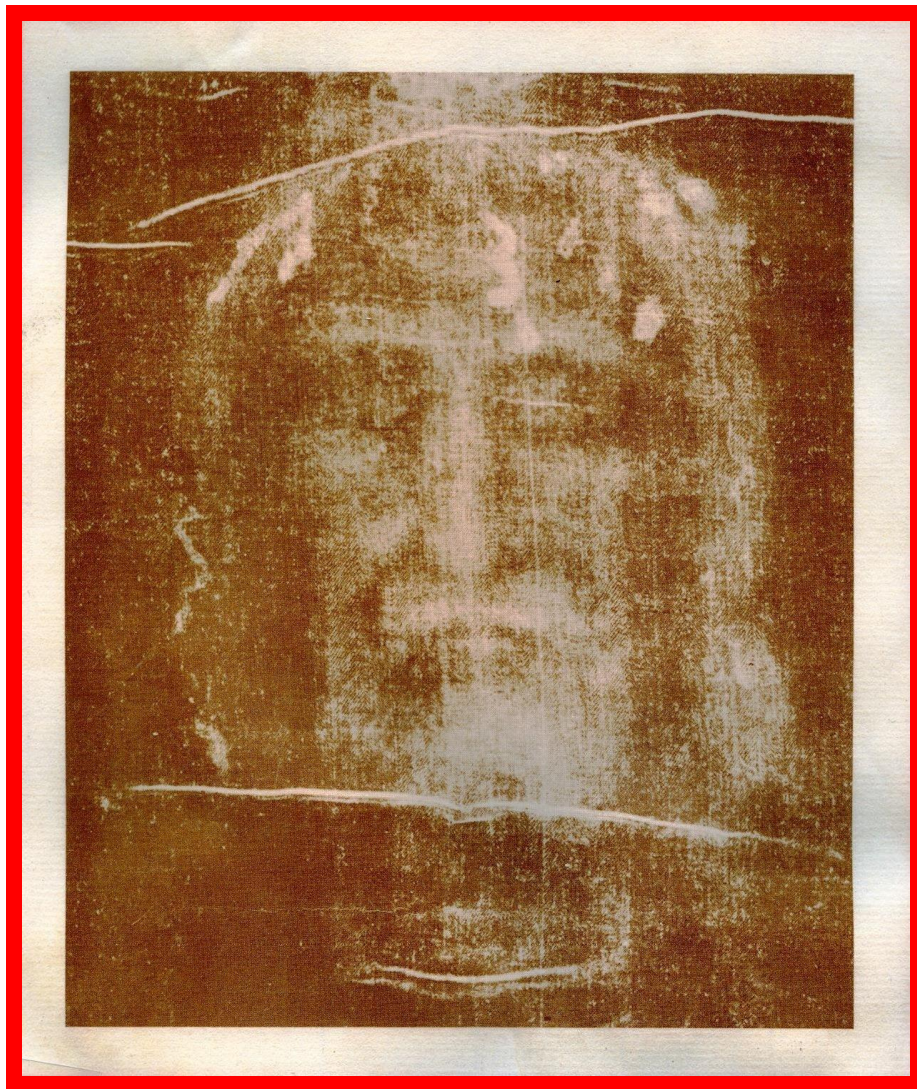


# **THE HOLY SHROUD IS AUTHENTIC**



**SPECIAL ISSUE  
CHRISTMAS 1988 / EASTER 1989**

This writing is a part of the book **"THE HOLY SHROUD IS AUTHENTIC"**. The whole book can be purchased at the **CENTER DE RENAISSANCE CATHOLIQUE**, whose address is on the last page.

MARCH 1989

N° 217 • P. 17

**CARBON 14 DATING**  
**GOOD MACHINES, BAD PEOPLE**

The much awaited report on the RadioCarbone dating of the Shroud of Turin has at last appeared in the English review NATURE of 16th February 1989 (received by the editors on 5th December 1988, accepted on 18th January 1989 and published on 16th February in Vol. 337 p. 611-615). The four tightly printed page article is the work of 21 physicists, whose names are given. Here are our initial comments on this report:

1. None of these scientists, nor any of their collaborators named at the end of this article, is known to have carried out the least research on the Holy Shroud. Their ignorance of the subject is colossal and equals their prejudice against authenticity, as we shall see. No sindonologist, still less any member of the world famous STURP team was invited to take part in this work, and therefore in this report. All the experts on the subject were systematically excluded. Because they had reached their conclusion? But the happy elite, with one possible exception, had reached theirs: they were openly against, by virtue of a pure reinforced a priori!

2. The proof lies in their opening words of crass ignorance and prejudice uttering a blatant

falsehood, in anticipation of the announced report, and imposing error with all the force of a conclusion. The report begins: "The Shroud of Turin, which many people believe was used to wrap Christ's body [...] was first displayed at Lirey in France in the 1350s." And it goes over the modern history of the Shroud in total disregard of its earlier oriental history, dealt with in the main article of this issue. The constraint of this false date imposes the idea of a false relic from the outset, and the interpreted results of the particle count will appear to be a wonderful... verification, giving a dating to conform with the starting prejudice and thereafter regarded as "evidence".

### **Absence of protocol**

3. The account of the procedure followed on 21 April in preparing the samples for the three universities relates to no previous protocol drawn up to regulate the procedure. Yet such a document exists: we have a copy of it here, dated Turin, 15th April 1988. (Riggi tells of the origin of this protocol in his 'Rapporto Sindone' 1978-79. 3 M.ed. p. 160-161. Readers will be amazed to learn that Riggi, a member of STURP, became the instrument of Cardinal Ballestrero and of his "scientific adviser" Luigi Gonella, for the purpose of discarding STURP's protocol, finalized by Lukasik in the Spring of 1987!) The protocol consists of twenty six manuscript pages, the work of Riggi, in which he meticulously allots each participant's role and minutes the day's proceedings. This deliberate omission from a "scientific" (!) report shows that this final protocol, left entirely to Riggi's initiative, was totally disregarded as were the previous ones elaborated by the highest scientific authorities. This will be dealt with in the third

part of our study. On the morning of 21st April, therefore, everything was left to improvisation opening the way for several anomalies, which the report does not succeed in hiding.

### Procedural anomalies.

4. The first disorder, and the first reason for contestation therefore, is the place selected on the Holy Shroud for removing **samples**. Riggi's protocol allowed for more than an hour's discussion on this point among Vial, Testore and Gonella. But since Vial and Testore were seeing the Holy Shroud for the first time in their lives, they were not competent to discuss the point. The decision finally settled on the all too famous "Raes corner", known to be worst of all. Questioned on this point by John Cornwell, Edward Hall of the Oxford laboratory denied the fact because he knows that this point alone invalidates the entire research (The Tablet, 74th January 1989). The report in NATURE, co-authored by Hall, avoids lying without admitting bad choice: "A strip was cut from just above the place where a **sample** was previously removed in 1973 for examination". We shall soon hear of this "Raes corner" from competent people, and then fortune will change sides.

5. The most noted and suspect breach of correct protocol procedure is the affair of the **sample 4**, which we raised in our public lecture of 21st November. This anomaly must have been brought to the notice of the authors of the 'NATURE' report, which appears nearly three months after our denunciation. The incident of the **sample 4**, which Riggi pretends to ignore in his report of the day's proceedings for 21st April, but which is proved beyond dispute by the photo rashly published by Sox

above a mendacious caption, is mentioned elliptically in the report by the 21 [physicists]. But it is carefully phrased so as to hide the anomaly, the mother of every suspicion, even the greatest. (Perhaps this explains why Riggi's name is omitted from the list of those thanked at the end of their report. "Forgotten", Riggi, the great organizer and one in charge of the first stage of 74C dating? Impossible! Suppressed purely and simply because of his embarrassing though very official version of the facts).

"**Samples** weighing 50mg from two of the three controls were similarly packaged. The three containers containing the shroud (to be referred to as **sample!**) and two control **samples** (**samples 2** and **3**) were then handed to representatives of the three laboratories together with a **sample** of the third control (**sample 4**), which was in the form of threads. "So no tube was provided for this last **sample**? None. Where did it come from then? From G. Vial's pocket. Who requisitioned it? Dr. Tite. In accordance with the fixed protocol, or outside it? Outside protocol. What was it like? Linen cloth, old ivory colour, dating from the 13-14th century, resembling the Holy Shroud **sample** like a brother, the date of which had been demanded to be as close as possible to that of the Holy Shroud's presumed and desired date. Where was it placed? In little brown envelopes, apart... one of them is clearly visible on Sox's photo. The uneasy phrase, which we have underlined, is an admission of what we revealed in public and which no one has so far dared to deny. This fourth **sample**, frayed to Tite's great disappointment, was therefore doubly and trebly distinguishable and identifiable as the double of the Holy Shroud to be dated.

Frere Georges de Nantes and Frere Bruno Bonnet-Eymard.

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## **CARBON 14 DATING GOOD MACHINES, BAD PEOPLE (CONTINUATION)**

### **The scandal**

The Carbon 14 dating of the Holy Shroud was carried out under such abnormal" conditions that // Messagero echoed our denunciations on Easter Sunday, 26 March 1989, and finally caused the scandal to burst throughout Italy. To this day, the accusation remains without answer. Luigi Gonella declared that I was not qualified to speak on the subject, being "no scientist, but only a super traditionalist brother close to Lefebvre" (Avvenire 1 April 1989). Which shows how little he knows about the things of the Church and how powerless he is to answer concerning the facts. And for good reason! Gonella knows, as well as Cardinal Ballestrero and Tite, that what we are saying is true. But thanks to a timely resignation, the Cardinal is no longer there to answer our accusations, and his "scientific advisor" is thereby exonerated, having no further entitlement to speak, "non ha titoli per parlare".

There remains Tite. It is for him to answer. He is caught in his own trap: "He now declares, writes

Orazio Petrosillo that there were indeed four **samples** and that he and the Archbishop of Turin, Cardinal Ballestrero, put them into the metal containers sent to the three laboratories for radio carbon testing." (// Messagero, Monday 3 April 1989). Tite thinks that he can lie with impunity since he was the only witness of ando actor on the scene when he and the Cardinal withdrew "into the chapter room adjacent" to wrap the **samples** in aluminium foil then seal them in numbered stainless steel tubes. (See March 1989 issue of the English CRC). But the journalist from // Messagero does not allow himself to be taken in by that: "On this point, Tite is not telling the truth, he retorts, for it is belied in the scientific report which appeared in NATURE for 16 February, signed by him and twenty other researchers, and in which he clearly states that the containers were three in number for each laboratory and not four".

"Clearly?" Not so clearly as all that. On the contrary, we showed last month how the anomaly was laboriously disguised by the wording. But there is better still to confound Tite today: "All this is no less proved, adds the journalist, by the photo published in Giovanni Riggi's Rapporto-Sindone, where Tite himself is to be seen with a tray on which nine and not twelve little stainless steel cylinders are placed".

The truth is that, as we explained in our March number of the English edition, that the **sample 4** taken from Saint Louis d'Anjou's [liturgical] Cope, the exact likeness of the Holy Shroud **sample**, insistentlly presented by Gabriel Vial in the meanwhile, received none of the care and none of the precautions to ensure anonymity as did the other three. It was handed to representatives of the

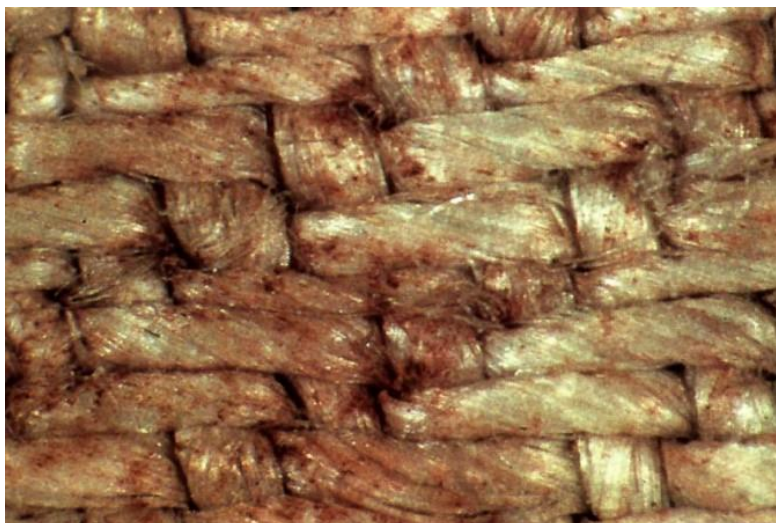


laboratories "in the form of threads" in little envelopes apart. Very strange...

But let us continue our study of the account given by the 21 [physicists] for we have not come to the end of surprise turns. (Note that throughout their text the 21 [physicists] refuse to grant the Shroud its normal' capital S and always write "shroud"). As though that were not disconcerting enough, here is something that exceeds the limit and again gives rise to grave suspicions: for the second time the **samples** escape all control, in two laboratories to our knowledge, for we are not informed about the third.

### The fiction of the "blind test"

"The laboratories were not told, write the 21, [physicists] which container held the shroud **sample**. Because the distinctive three-to-one herringbone twill weave of the shroud could not be matched in the controls, however, it was possible for a laboratory to identify the shroud **sample**".



3-to-1 herringbone twill weave of the Shroud.



But why then was the fiction of the "blind test" maintained to the end? (It was still maintained by Jacques Evin in Paris-Match for 29 July 1988, when the first 'leaks' about the results in England were being produced). Only the spectators of the experiment are "blind", but not those who carried it out and who operated with their eyes open and fully aware of the identity and, what is more, of the date of the three controls, just as they were of the expected and already undisputed date of the Shroud "first displayed at Lirey in France in the 1350s".

Finally, it is plainly admitted that this "blind" procedure was abandoned... for highly technical reasons! "Because the Shroud had been exposed to a wide range of potential sources of contamination and because of the uniqueness of the **samples** available, it was decided to abandon blind-test procedures in the interests of effective **sample** pretreatment." When was this "decision" taken, and by whom? By common agreement among the three laboratories? So they: got together over this point, contrary to all the conventions? The authors of the report anticipate this objection: "But the three laboratories undertook not to compare results until after they had been transmitted to the British Museum. Also, at two laboratories (Oxford and Zurich), after combustion to gas, the **samples** were re-coded so that the staff making the measurements did not know the identity of the **samples**".

Thereupon Hall explains himself in an interview to The Tablet: "After the **samples** had been burnt to carbon dioxide gas, they were re-coded by somebody separate from the carbon-dating team, somebody who was sworn to secrecy. Therefore, neither I nor Robert Hedges, who was conducting the operation, knew which phial was which." (The Tablet, 14 January

1989. We shall return to the answers given by Professor Edward Hall to John Cornwell's questions in our next number. They are absolutely scandalous. The latest news is that Hall has just resigned). It is amazing! So the entire trust we are asked to place in the experiment carried out at Oxford rests on... an unknown person, who has disappeared from the scene and who may very well have, totally irresponsibly, labelled **sample 1** number 4! on the simple suggestion of Hall and Hedges! Who is this person?

According to the report of the 21 [physicists], it was the same at Zurich. But Wolfli, in charge of the operation at Zurich and co-author of the report, has let nothing out on this point. However, we begin to understand why this laboratory has refused to release its report of the experiment, which is kept in the secrecy of its archives. As for Hedges, contacted by our London correspondent, he refuses to make any comment, declaring that there is nothing to add to the NATURE report of 16 February 1989. The same blunt refusal to answer came from Tucson, Arizona.

By stubbornly refusing to shed full light on the exact procedure of their experiments, those in charge of the three laboratories are simply aggravating the suspicion that weighs on their intrigues.

### **Unguaranteed scientific results**

Until the reports of the experiment are published, all we have is this synthetic, collective account of a difficult technical nature describing the mechanical and chemical cleaning procedures of **samples** divided into "sub-**samples**", and giving the

statistical' calculations for transposing the results of their experiments into real age. That is the body of the article. It is a matter for "peer" criticism. But remember that NATURE is the only 'scientific review of this level to produce articles without such a control. Unlike the review RadioCarbone, for example, which is published at longer intervals because of this. It means that we are assured of nothing.

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The STURP team, deliberately excluded from any collaboration in the experiment and grossly calumniated, moreover, by Hall in the interview published in The Tablet, will have complete authority to pronounce in this field. It is most amusing to note that, notwithstanding this wealth of precautions, a parameter escaped the 21 [physicists]. But let us not anticipate but rather let those who found it have the honour of revealing the result of their research.

(To be continued)

Brother Georges de Nantes and Brother Bruno Bonnet-Eymard.

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IL MESSAGGERO COMPLETE TRANSLATION (26 MARCH 1989)

**THE MYSTERIES OF THE SHROUD**  
**NEW DEVELOPMENTS ON THE SUBJECT OF THE HOLY SHROUD**  
**THE APPEARANCE OF A "SAMPLE" OF DOUBTFUL ORIGIN**  
**CLANDESTINE SAMPLE**

By ORAZIO PETROSILLO

All the elements of a scientific "detective novel" are present, and "the affair of the Holy Shroud" could very well rebound in a big way despite the verdict of the prestigious laboratories of Oxford, of Tucson (Arizona) and of Zurich who dated the Shroud of Turin between 1260 and 1390 by the carbon 14 method. A certain number of sindonologists have brought forward suspicions regarding the regularity of the procedure which led to the conclusion that the Shroud, Christ's funerary cloth, is not authentic. The French scholar Bruno Bonnet-Eymard in particular has made a veritable indictment by adding new details to the far from reassuring information to have already reached the Vatican.

What is the cause of this perplexity? A semi clandestine control sample added to the two that were officially handed to the three laboratories in view of verifying the exactness of the test on the Shroud cloth. The addition of this third sample would rouse no suspicion were it not accompanied by a number of elements proving to be indications unfavourable to the test having been carried out correctly. This sample was not provided for in the protocol of the tests and was handed to the

laboratories outside the strict procedures established for the two others. But here is the point that is even more intriguing: this cloth has an age (1263-1283) coinciding perfectly with the age attributed to the Shroud by the opponents of its authenticity. That is not all: this sample is remarkably similar to the Shroud cloth, so much so that an onlooker would be confused. It too is made of linen, is of a herringbone weave and yellowed with age. It is a fragment of the cope (liturgical cloak) kept at the basilica of Saint-Maximin (Var) in Provence, which once belonged to Saint Louis d'Anjou who died in 1297.

The removal of eight square centimeters from the Shroud cloth took place on 21 April 1988 in the sacristy of the duomo of Turin in the presence of thirty or so people among whom were the guardian of the piece, Cardinal Anastasio Ballestrero, the scientific guarantor of the operation and curator of the British Museum, Michael Tite, as well as seven representatives from the three laboratories. The fragment from the Shroud was divided into three parts and then, in a room apart, sealed in small steel containers by Ballestrero and Tite. Each laboratory received three of these:

- 1) One of the Holy Shroud.

And two control samples from linen cloth found in Egypt.

- 2) One from the 11-12 century discovered in a tomb in Nubia

- 3) And the other from between the 1st century BC and the 1st century AD, coming from Thebes and forming part of the trousseau of Queen Cleopatra's

mummy. All together, therefore, there existed nine containers, three for each laboratory. They were marked with a number, and their identification, recorded in a confidential file kept sealed, was not to be known to the laboratories in the hope - which proved to be vain - of a "blind" dating.

On a souvenir photo of the sample-taking, we see Tite with a tray on which have been placed the nine small containers. The third control sample - the one we have designated as semiclandestine - is not there. Giovanni Riggi, who actually cut the fragment from the Shroud, describes in his 'Rapporto-Sindone' every phase of the operation but makes no mention of a third control sample. Yet the day following the sample-removal, an official communique was sent to the Holy See, the owner of the Holy Shroud, in which there was mention of a "sample provided as an additional control", without specifying where it came from.

On the other hand, the concluding report on the dating of the Shroud, which appeared in the scientific weekly NATURE, 15 February last, (five months after the official publication of the results) the third sample is mentioned on a par with the others. The twenty one authors of this report do not specify that this sample was delivered to them in a separate envelope and not in the sealed and numbered containers. Furthermore, whilst the fragments of the Holy Shroud and of the two "official" samples were whole, that of the Middle Ages, we are told, was shredded. The three laboratories justify their preference for whole samples by noting that "with unravelled or shredded samples, pretreatment cleaning would have been more difficult and wasteful". In that case, one fails to understand the usefulness of a sample arriving there

outside the protocol and in conditions different from the others.

This affair has implications which place Michael Tite in the front line - he who is curator of the British Museum and guarantor of the operation's transparency. It is he who sought a clandestine sample outside the protocol, requesting that it be identical in every way to the Holy Shroud and of the age "desired" by the opponents of the Turin Shroud's authenticity. The facts proved him right. The procedure has been entirely reconstituted from the documents, by the sindonologist Bonnet- Eymard.

We shall restrict ourselves here to the crucial events. One month before the sample-taking, Tite wrote to the review NATURE officially announcing the protocol of the tests for the RadioCarbone dating of the Holy Shroud. In particular, he specified that there would be two control samples given as whole pieces of cloth without being unravelled or shredded, and that the test would be done "blind", though he admitted that the sample from the Shroud would be recognizable even when shredded. Tite let it be known that the three laboratories had agreed not to discuss their results with each other until after they had deposited their data for statistical analysis with the British Museum and the Institute of Metrology "G. Colonnetti" in Turin. Just as he was publishing these conditions, Tite turned to Jacques Evin, director of the RadioCarbone laboratory of the University of Lyon, requesting a sample of mediaeval cloth from the 13-14 Century, resembling the Holy Shroud as closely as possible. After a laborious search, Evin found in the cope of Saint Louis d'Anjou the sample corresponding perfectly to Tite's request: made of linen, of herringbone weave, yellowed with age and from the



end of the 13 Century. Tite wanted to receive the sample by post, but Evin, fearing a postal strike, entrusted it to Gabriel Vial, one of the two textile experts convened to Turin for the sample-removal on 21 April. But, in a way that is apparently inexplicable, Vial did not reveal his sample until the operation was almost over and when Ballestrero had already gone. Riggi did not mean to accept such an intrusion into "his" protocol. Tite showed himself to be amazed and unwilling to take this unexpectedly added sample, for they were short of three other containers like those used for the two official samples and the fragment from the Shroud. In the end, in a way that is quite irregular, it was decided to share the sample and give each of the three laboratories a piece in a separate envelope.

The accusation formulated against Tite by Bonnet-Eymard is so grave that we dare not answer for it on the basis of these procedural anomalies alone.

According to the French sindonologist, Tite would have wanted to obtain a clandestine sample for his own use in order to substitute it stealthily for the Shroud fragments at the "mescolamento" of the containers. One fails to understand otherwise this performance of the samples "being sealed in a little room apart" when Tite had already admitted the impossibility of carrying out a "blind" test.

This affair of the "added" sample is not the only irregularity in the procedure. A similar perplexity is roused by the conduct of the three laboratories who failed to abide by their agreement to say nothing and who, according to Bonnet-Eymard, carried out their tests by consulting with one another. The results which appeared before time in

the English press last summer are confirmation of this. The "leaks" were the work of David Sox, Tite's friend, who, two weeks before the official publication by Ballestrero on 13 October last, had finished printing his book eloquently entitled, "The Shroud unmasked, uncovering the greatest forgery of all time". Protests from Ballestrero's scientific advisor, Luigi Gonella, concerning these "grave improprieties", were to no avail.

The conclusion to be drawn from this affair does not speak in favour of the reliability of the result obtained by the three laboratories. The test could be done again in different conditions without forgetting the limits of RadioCarbone testing on a cloth such as that of the Shroud, which has been subject to particular kinds of treatment probably producing contaminations impossible to eliminate. That is why such a test should be accompanied by numerous interdisciplinary tests chemical tests in the first place.

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## **AT THE BOLOGNA CONGRESS, THE HOLY SHROUD CONFRONTS CARBON 14**

### **SHROUD WAR**

Reaction is setting in against the tests on the Turin Shroud earlier this year which declared it could not be Christ's winding sheet because it was of mediaeval origin.

Encouraged by Cardinal Biffi of Bologna, experts from various countries have been telling a

conference in the city of artistic and iconographic evidence which shows that the Shroud is much older than the carbon 14 tests at Oxford, Zurich and Arizona showed.

Popular support for the Shroud's authenticity come with the publication in Italy last week of "The Man in the Shroud is Jesus" in which Mgr. Cuilio Ricci, a champion of the Shroud, highlights doubts circulating in France, Italy and America. (Peterborough - Daily Telegraph 9 May 1989).

"The Holy Shroud and icons" was the theme of the fourth international symposium held at Bologna on 6-7 May of this year, on the initiative of the Sindonological Centre.

Taking part in the Congress were experts from all over the world, all favourable to the authenticity of the Holy Shroud. Cardinal Biffi, Archbishop of Bologna, opened the proceedings by explaining that "believers were absolutely objective, free to accept or to reject authenticity, whereas it is much more difficult to accept the authenticity of this exceptional relic and continue to believe in nothing. Thus it often happens, as in this case too, that faith in Christ makes one more free and exempt from prejudice".

The symposium then proceeded in two parts:

- The official Congress.
- The unofficial Congress.

Professor Lamberto Coppini, the organizer, had asked that there be no talk of Carbon 14. Because Prof. Luigi Gonella, Cardinal Ballestrero's "ex-scientific adviser" had announced his intention of

intervening on this question, he found himself barred from the Congress. The same Professor Coppini expressed the reservations of both Italian and foreign sindonologists with regard to the "verdict" against the authenticity of the Holy Shroud, passed by the laboratories of Oxford, Tucson and Zurich. This response, as Professor Coppini wrote in *Avvenire* for 4 May "was preceded by grave improprieties which are now plain for all to see".

Concerning the official symposium, all the iconographic and artistic studies on and inquiries into ancient icons and Byzantine coins converge in an extraordinary way towards the same conclusion: there are hundreds of convergence points between these images and the image of the Man of the Shroud. In fact, though the Holy Shroud was kept hidden before the 4th century for security reasons - remember that it was not until Constantine's edict of 313 AD that Christians were allowed to profess Christianity in public - after that period, representations of Christ conform more and more to the image of the Man of the Shroud: long hair covering the ears, beard in the shape of two close parallel lines.

The communication given by the French expert, Bruno Bonnet-Eymard, proved that in the reign of Pope John VII (705-708 AD) artists drew their inspiration from the frontal silhouette imprinted on the Holy Shroud. The press noted this discovery because it was an absolutely new contribution.

The unofficial Congress dealt with the procedure followed by the radio-carbon laboratory analyses, denounced by the same Bonnet-Eymard. Those taking part were divided into three groups:

1) The first group asked Bonnet-Eymard for proofs. The Frenchman answered by saying that he would supply them in the presence of an honorary jury appointed by the Pope, to whom he appeals as owner of the Shroud.

2) The second group simply asked him to confirm for them the certainty of what he has already published.

3) The third group assured him of their support and offered him their services in case of proceedings.

The affair of the fourth sample, raised by the Italian press, has therefore assumed international proportions. As Dorothy Crispino wrote in the American review Shroud Spectrum International, for March 1989: "this story of the clandestine sample is hair raising if true".

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Brother Bruno's contribution to the Bologna Congress was entitled "Pope John VII's\* umbrella, the oldest copy of the Holy Shroud?" This fascinating study, which we hope to publish in a forthcoming issue of the CRC, is decisive proof of the Holy Shroud's existence in the 8th century. The documentation on which this study is based was rediscovered and published in 1900, at the very beginning of our 20th century of apostasy, to whom the Shroud is addressed, just two years after the sure, scientific authenticity of the Holy Shroud had been established by photography.

\* Pope John VII lived during 650-707, and was Pope during 705-707.

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